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My Life as a Dissociated Personality

By B. C. A.

With an Introduction by

MORTON PRINCE, M.D.

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MY LIFE AS A DISSOCIATED PERSONALITY

BY B. C. A.

PART I

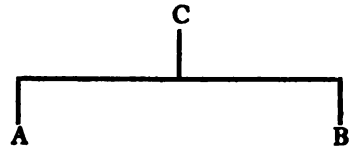
[An account of the various phases of dissociated personality, written by the patient, after recovery and restoration of memory for all the different phases, cannot fail to be of interest. If the writer is endowed with the capacity for accurate introspection and statement, such an account ought to give an insight into the condition of the mind during these dissociated states that is difficult to obtain from objective observation, or, if elicited from a clinical narration of the patient, to accurately transcribe. In that remarkable book, "A Mind that Found Itself," the author, writing after recovery from insanity, has given us an unique insight into the insane mind. Similarly the writer of the following account allows us to see the beginnings of the differentiation of her mind into complexes, the final development of a dissociated or multiple personality, and to understand the moods, points of view, motives, and dominating ideas which characterized each phase. Such an account could only be given by a person who has had the experience, and who has the introspective and literary capacity to describe them.

The writer in publishing, though with some reluctance and at my request, her experiences as a multiple personality, is actuated only, as I can vouch, by a desire to contribute to our knowledge of such conditions. The experiences of her illness — now happily recovered from — have led her to take an active interest in abnormal psychology and to inform herself, so far as is possible by the study of the literature, on many of the problems involved. The training thus acquired has plainly added to the accuracy and value of her introspective observations.

A brief preliminary statement will be necessary in order that the account, as told by the patient, may be fully intelligible.

The subject has been under the observation of the editor for about two years. When first seen the case presented the ordinary picture of so-called neurasthenia, characterized by persistent fatigue and the usual somatic symptoms, and by moral doubts and scruples. This phase was later termed and is described in the following account as state or complex A. Later another state, spoken of as complex B, suddenly developed. Complex A had no memory for complex B, but the latter not only had full knowledge of A, but persisted co-consciously when A was present. B was therefore both an alternating and a co-conscious state. Besides differences in memory, A and B manifested distinct and markedly different characteristics, which included moods, tastes, points of view, habits of thought, and controlling ideas. In place, for instance, of the depression, fatigue, and moral doubts and scruples of A, B manifested rather a condition of exaltation, and complete freedom from neurasthenia and its accompanying obsessional ideas. With the appearance of B it was recognized that both states were phases of a dissociated personality, and neither represented the normal complete personality. After prolonged study, this latter normal state was obtained in hypnosis,

and, on being waked up, a personality was found which possessed the combined memories of A and B and was free from the pathological stigmata which respectively characterized each. This normal person is spoken of as C. The normal C had, therefore, split into two systems of complexes or personalities, A and B. This relationship may be diagrammatically expressed as follows:



This account will be followed in the next number by one written by the dissociated personality B, describing the point of view of the patient in this state and also her subconscious (co-conscious) life (which she claims to remember) in its various relations and functionings. The analysis, however it be interpreted, cannot fail to be a remarkable contribution to the subconscious.— The Editor.]

MY DEAR DR. PRINCE,

You have asked me to give you an account of my illness as it seems to me now that I am myself and well; describing myself in those changes of personality which we have called "A" and "B."

It is always difficult for one to analyze one's self accurately and the conditions have been very complex. I think, however, that I have a clear conception and appreciation of my case. I remember myself perfectly as "A" and as "B." I remember my thoughts, my feelings, and my points of view in each personality and can see where they are the same, and where they depart from my normal self. These points of view will appear as we go on and I feel sure that my memory can be trusted. I recall clearly how in each state I regarded the other state and how in each I regarded myself.

As I have said, I have now, as "C," all the memories of both states (though none of the co-conscious life which, as B, I claimed and believed I had). These memories are clearly differentiated in my mind. It would be impossible to confuse the two as the moods which governed each were so absolutely different, but it is quite another thing to make them distinct on paper. I have, however, been so constantly

under your observation that you can, no doubt, correct any statement I may make which is not borne out by your own knowledge.

I am, perhaps, of a somewhat emotional nature and have never been very strong physically, though nothing of an invalid, and have always been self-controlled and not at all hysterical, as I would use the word. On the contrary, I was, I am sure, considered a very sensible woman by those who know me well, though I am not so sure what they may think of me now. I am, however, very sensitive and responsive to impressions in the sense that I am easily affected by my environment. For instance, at the theatre I lose myself in the play and feel keenly all the emotions portrayed by the actors. These emotions are reflected vividly in my face and manner sometimes to the amusement of those with me and, if the scene is a painful one, it often takes me a long time to recover from the effect of it. The same is true of scenes from actual life.

Before this disintegration took place I had borne great responsibility and great sorrow with what I think I am justified in calling fortitude and I do not think the facts of my previous life would warrant the assumption that I was, naturally, nervously unstable. It does not carry great weight, I know, for one to say of one's self,— I am sensible, I am stable, I am not hysterical,— but I believe the statement can be corroborated by the testimony of those who have known me through my years of trial. The point I wish to make is that my case shows that such an illness as I have had is possible to a constitutionally stable person and is not confined to those of an hysterical tendency.

A year previous to this division of personality a long nervous strain, covering a period of four years, had culminated in the death of one very dear to me. I was at that time in good physical health, though nervously worn, but this death occurred in such a way as to cause me a great shock and within the six days following I lost twenty pounds in weight. For nearly three months I went almost entirely without food, seemingly not eating enough to sustain life, and I did not average more than three or four hours' sleep out of the twenty-four, but I felt neither hungry nor faint, and was

extremely busy and active, being absorbed both by home responsibilities and business affairs. The end of the year, however, found me in very poor health physically and I was nervously and mentally exhausted. I was depressed, sad, felt that I had lost all that made life worth living and, indeed, I wished to die. I was very nervous, unable to eat or sleep, easily fatigued, suffered constantly from headache, to which I had always been subject, and was not able to take much exercise. The physician under whose care I was at this time told me, when I asked him to give my condition a name, that I was suffering from "nervous and cerebral exhaustion."

It was at this time that the shock which caused the division of personality occurred. Before describing it I should mention a few of my most pronounced minor traits which, though of no importance in themselves, will enable, through the change that took place in them, the marked alteration of character after the shock to be recognized. Among these characteristics were a great dislike of riding on electric cars, an almost abnormal nervousness about bugs and mosquitoes — I always disliked going into the woods for this reason — an aversion to exercise in summer, and a fear of canoeing. I had never enjoyed sitting out from under cover or on the ground as the glare of the sun was apt to cause headache and I abhorred all crawling things.* I was reserved with strangers and not given to making my friends quickly; devoted to my family and relatives, fond of my friends, and not in the habit of neglecting them in any way. I felt much responsibility concerning business matters and had given a good deal of time and thought to them. Many more peculiarities might be mentioned. The change which took place in me in these respects will be presently related. But shortly before the complete change took place, to my surprise there were times when I did some of the things above referred to, such as sitting in the woods, etc. I felt a sense of wonder that I should be doing them and a still greater wonder that I found them pleasant. There was also a sense at times of

*I have put this in the past tense because I have changed in some of these characteristics. I enjoy an out-of-door life more than I used to; am fond of the woods and the water in spite of the insects and the fact that I am afraid of a canoe.

impatience and irritation at being troubled with business matters or responsibility of any kind and an inclination to throw aside all care. I wondered at myself for feeling as I did and rather protested to myself at many of my acts but still kept right on doing them. It seems to me that these ideas and feelings formed a complex by which I was more or less governed and that this complex gradually grew in strength and can be identified with that of the personality (B) which first developed.*

The shock I received was of an intensely emotional nature. It brought to me, suddenly, the realization that my position in life was entirely changed, that I was quite alone, and with this there came a feeling of helplessness and desolation beyond my powers of description. I felt, too, angry, frightened, insulted. For a few minutes these ideas flashed through my mind and then — all was changed. All the distressing ideas of the preceding moments left me, and I no longer minded what, a moment before, had caused me so much distress. I became the personality which we have since called "B." I do not feel now that the episode was of a character that would have affected a person of a different nature, or even myself had I been in good health. Psychologically speaking, I suppose I was already in a somewhat disintegrated condition and, therefore, more susceptible. At any rate it did affect me. From the moment of that shock I was, literally, a different person. The episode itself became of little or no importance to me and I looked upon it rather as a lark and really enjoyed it, as I did, in this character, succeeding events. With the change to "B" there was no loss of memory as sometimes occurs under such conditions. It seems very curious to me that the effect of this shock was to change me not to the despondent, despairing mood of "A" which came later, but to the happy mood of "B."

In describing the two personalities I shall sometimes have to refer to them by the letters A and B to avoid the constant repetition of "myself as A — myself as B."

As B, I was, apparently, a perfectly normal person, as will be seen from the description which follows, except that I was

*The gradual growth of the B complex is well described in the account written by B to be published in the next issue of the JOURNAL.

ruled by a fixed idea that upon me, and me alone, depended the salvation, moral and physical, of a person who was almost a perfect stranger to me. I had known this person but a few weeks. This idea became an obsession; all else sank into insignificance beside it; *nothing* else was of any consequence and I went to all lengths to help this person, doing things which, though quite right and proper, indeed imperative, from my point of view as B, were unwise and unnecessary. I believed that I was the only one in the world who would stand by him; that every one else had given him up as hopeless and that his one chance lay in his belief in me.

With the change of personality, which will be clearer as you read, there was also a complete change of physical conditions. Previously neurasthenic, I, as B, was perfectly well and strong and felt equal to anything in the way of physical exercise. The minor traits I have above mentioned were replaced by their opposites. A walk of three or four miles did not tire me at all; I tramped through the woods during the hottest days of summer, with nothing on my head, feeling no discomfort from the heat and no fatigue; I sat on the ground in the woods, hours at a time, not minding in the least the bugs and the mosquitoes; canoeing I was very fond of and felt no fear of the water. I also took long rides on the electric cars and found them perfectly delightful. These are small things but, as you see, it was a radical change and seems as strange to remember as the more important ones. As B, I was light-hearted and happy and life seemed good to me; I wanted to live; my pulses beat fuller, my blood ran warmer through my veins than it ever had done before. I seemed more alive. Nothing is stranger to remember than the vigorous health of B. Never in my life was I so well, before or since. I felt much younger and looked so, for the lines of care, anxiety, sorrow, and fatigue had faded from my face and the change in expression was remarked upon. I neglected my family and friends shamefully, writing short and unsatisfactory letters and leaving them in ignorance of my health and plans; business affairs I washed my hands of entirely. I lost the formality and reserve which was one of my traits. My tastes, ideals, and points of view were completely changed.

I remained in this state for some weeks, enjoying life to the utmost in a way entirely foreign to my natural tastes and inclinations as described above, walking, boating, etc., living wholly out of doors; and also doing many irresponsible things which were of a nature to cause me much distress later.

Some of this might, perhaps, be ascribed to improved health though different from anything I had ever been before.

After a period of a few weeks I received a second shock, which was caused by the discovery of deception in matters which my "obsession" had taken in charge. The revelation came in a flash, a strong emotion swept over me, and the state B, with all its traits, physical characteristics, and points of view disappeared, and I changed to another state which we have since called A. In this state my physical condition was much as it was before the first shock, that is, I was neurasthenic. From a state of vigorous health I instantly changed to one of illness and languor; could hardly sit up, had constant headache, insomnia, loss of appetite, etc. My mental characteristics were different. As before, however, there was no amnesia either for the state when I was B or for my life before the first shock.

Now, though as A I was filled with most disproportionate horror at what had occurred during the weeks of my life as B, I was ruled by the same obsession, but with this difference: what I, as B, had done with a sense of pleasure, I, as A, did with a sense of almost horror at my own actions, feeling that I was compelled to do so by what seemed at the time a sense of duty. I felt that I must carry out certain obligations, and I doubt now, as I afterward expressed myself to you, if I could have resisted had I tried. I would not refuse the demand for help which was made upon me because I, as B, had promised my aid, but in complying I was obliged to do things which seemed to me, as A, shocking and unheard of. I felt that my conduct was open to severe criticism but I had promised and must fulfil though the skies fell. It seems to me now, in the light of our present knowledge of B, that I was in a sort of somnambulistic state governed by what I have learned were co-conscious ideas belonging to B; that the impulses of the B complex were too strong to be resisted;

but in my memory my ideas as B were at this time so curiously intermingled with my ideas as A that it is useless to try to analyze my mind more accurately. In mood, point of view, ideals I was A, but I *did* the things B would have done, though from a different incentive. For a few days I remained A and then, owing, I think, to a lessening of nervous tension, I changed again to B and remained in that state for two or three weeks during which time I was physically well and happy again. At the end of this time, as a result of another realization of the actual situation, A reappeared and was the only personality for some weeks. These changes were due to successive emotional shocks.

When you first saw me I was A at my worst. I had no amnesia for the events of the preceding months when, as B, I had been filled with the joy of living. There was no thought on my part of any "change of personality"— I had never heard of such a thing — but I was like one slowly awakening from a dream. I was equally aghast at what I (B) had done for pleasure, and at what I (A), had done from a sense of duty; one seemed as unbelievable as the other. One of the most shocking things to me, as A, was the fact that I had enjoyed myself. Had I committed the most dreadful crimes I could not have felt greater anguish, regret, and remorse. I was dominated by the fixed ideas and obsessions of B; I felt that I *must* respond to any call for help made by this person even though it was against my inclination and judgment to do so; there seemed no choice for me in the matter — I *had* to; I could see no point of view but my own. To do what seemed my plain duty I was willing to sacrifice myself in every way, but could not see that I (A) was now causing as much anxiety to my family as I had previously done as B; that I was sacrificing them also, or that my idea of duty was entirely mistaken. A, it would seem, was the emotional and idealistic part of my nature magnified a thousand times. My emotions and ideals as A were not different in *kind* from those of my normal self, but were so exaggerated as to be morbid.

As A I was full of metaphysical doubts and fears, full of scruples. I did not attend church because I felt that I could no longer honestly say the Creed and the prayers. The

service had lost all meaning to me and so it seemed hypocritical to take part in it. I felt that I had utterly failed in the performance of every duty, and tortured myself with the remembrance of every act of omission and commission. I accused myself of selfishness, neglect, in fact, of nearly all the crimes in the calendar including, in an indirect way, that of murder. My conversation was always of the most serious character, — religion (I believed in nothing), life after death (of which I found no hope), and I dwelt much upon the fact that no one should be judged by their deeds alone, that no one could tell what hidden motive had prompted any given act. This was because I had (as B) done so many things which (as A) I wholly disapproved of and felt might be misunderstood. I did not understand them myself but knew that my motive had been good. I was frightened, bewildered, shocked, agonized — concentrated anguish and remorse. During these weeks I suffered more than any one ought ever to suffer for anything, and always, over and over in my mind went the same old thoughts,— "*Why* did I do as I did? *How* could I have done it? Why did it seem right? What would my friends think if they knew? I was mad! *I was not myself.*" Finally I decided to end it all — I could not live under such a weight of humiliation and self-reproach. I am sure, Dr. Prince, that you must remember how impossible it was to reason with me as A, for it was at this time and in this state that I was sent to you.

Shortly after I came to you I began to alternate frequently and it is well to emphasize that one marked change in the state of A developed. In this state I now had *complete amnesia* for my whole life as B; for everything I thought and did.* In other respects, however, these states were identical with what they had been. The presence of amnesia

*This came about in the following way: One day while A was in hypnosis she suddenly and spontaneously changed to a different hypnotic state characterized by change of facial expression, manner, speech, etc. It was afterwards recognized that this was the B complex in hypnosis. I had not before seen or heard of the B complex as such. I had only known that the subject from her own account had been in a neurasthenic condition and had been through periods of improvement and relapses. I did not suspect that these phases of improvement and relapses represented phases of personality such

made no difference in the fact of change of personality. As I see it I was just as much an altered personality before the amnesia developed as afterward. As B, I had no amnesia. I claimed not only as an alternating personality to remember *A, but to be always co-conscious with A and to remember my co-constious thoughts.* As a co-consciousness, of course, I (B) would know A. As stated above I have now no remembrance of that co-conscious life and cannot speak of it from my own knowledge. Why my memory of B should not include that of her (my) co-conscious life, I must leave to you to explain.

The amnesia made life very difficult; indeed, except for the help you gave me I think it would have been impossible and that I should have gone truly mad. How can I describe or give any clear idea of what it is to wake suddenly, as it were, and not to know the day of the week, the time of the day, or why one is in any given position? I would come to myself as A, perhaps on the street, with no idea of where I had been or where I was going; fortunate if I found myself alone, for if I was carrying on a conversation I knew nothing of what it had been; fortunate indeed, in that case, if I did not contradict something I had said for, as B, my attitude toward all things was quite the opposite of that taken by A. Often it happened that I came to myself at some social gathering — a dinner, perhaps — to find I had been taking wine (a thing I, as A, felt bound not to do)* and what was to me most shocking and horrifying, smoking a cigarette; never in my life had I done such a thing and my humiliation was deep and keen.

as was soon discovered to be the case. A few days after the B complex had appeared in hypnosis this phase spontaneously waked and alternated, as it had previously done, with the A complex. But now, as the writer says, there was amnesia on the part of A for B. The explanation for this is undoubtedly to be found in the fact that a new synthesis and more complete dissociation of the B complex had taken place through the experience of hypnosis. Analogous phenomena I have observed in making experimental observations but it would take us too far away to enter into this question here. (Ed.)

* During the first weeks of my existence as B I had pledged myself to drink no wine. The promise was made under such conditions that no reasonable person could have felt bound by it. As B I realized this and felt no obligation to keep it but as A, I could not feel so, though you had assured me over and over again that I was not in honor bound.

I would often wake in the morning, as A, to find a note on my pillow or on the table — usually of a jeering tone — telling me to "cheer up," to " weep no more," etc.; sometimes these notes would be in rhyme and nearly all advised me not to trouble Dr. Prince so much.* These notes were written by B when I " changed " in the night, but, as A, I supposed, when I first found them, that I had written them in my sleep. If my condition had been one of remorse it was now one of despair. After a time, as A, I destroyed all the notes I found without reading them, hoping in this way to discourage B's fondness for writing. As a result I found one morning a sheet of paper pasted directly in the middle of my mirror. It was fastened at each corner with large red seals and bore the inscription " READ THIS " and contained information which it was quite necessary A should have. As B my attitude toward myself as A was something like that of a gay, irresponsible, pleasure-loving girl toward an older, more serious-minded sister. I, as B, had no patience with A's scruples and morbid ideas and actually enjoyed doing things which I knew would shock or annoy myself as A, though occasionally as B, I felt a little sorry for A. It must be remembered that while I, as A, recognized no division of personality and considered B's acts (of which it must be kept in mind I had no memory) as my own, I, as B, did not look upon A as any part of myself. As B, I felt myself to be a distinct personality and insisted upon it to you over and over again. I realized that I was not normal but thought that A was not normal either. I believed that my own views were more correct than A's and were entitled to as much consideration and could never understand why you should prefer to keep A in existence rather than B. I felt that with the restoration of the normal self I could not "come" as an alternating personality but I believed that I should always be co-conscious. As B, I felt very grateful to you for treating me as if I were a " real " person and allowing me to express my own personality. With every one else I had to pretend to be A, and my feeling of gratitude and the fact that you asked for my co-operation — put me on my

*Some notes were of a different kind and you have told me that they were written in nocturnal somnambulism.

honor as it were — was the underlying motive in telling you so much of A's inner life. I, as B, thought A was very silly not to tell you all the things which were troubling her — as was indeed true — and it seemed to me (B) a great joke on A to get up in the night and write you a long letter telling A's most secret thoughts and perhaps inclosing something I, as A, had written but had not really intended to send you. It is true that, as B, I was perfectly willing to tell you things which, as A, I would rather have died than disclose. Would this not seem to show that even when a personality becomes disintegrated the real self, the ego, remains unchanged and, in a way, governs the whole, even if imperfectly? Even as B, feeling sure that the integration of the whole self meant my own extinction, I still, for the most part, gave my help toward that end.

As B, I was very extravagant and spent money in a most lavish way, buying things which, as A, I felt I could not afford, for though A was not, like the famous Mrs. Gilpin, "upon pleasure bent" she did have "a frugal mind." Being, as B, very fond of all sorts of gayety, I constantly made engagements which, as A, who had no heart for social pleasures, I did not care to keep; I constantly encouraged visitors whom, as A, I did not care to receive; a volume could be filled with the troubles of this ill-assorted pair of mes, some of which were tragic and some very funny.

As A, I was all emotion as regards people, but I never felt anger nor resentment. In this and other respects the change from what I was before the first shock was marked. I had become absurdly grateful for every attention shown me though I felt myself separated from all my relatives and friends by the, as I considered it, strange experience I had had. It seemed to me as if my heart were frozen and that an invisible barrier was between me and every one else and that I did not love my family as I had formerly done; it seemed to me that I *felt* nothing; but at the same time I was racked by the agony of the thought. Any tale of sorrow, suffering, or sin stirred me to the depths, but I experienced no sensation of pleasure or happiness. The out door world was unreal to me. I realized that it was beautiful; that the trees were green and stately, that the sky was blue, the wind soft, the

water smiling; but I saw it only with my eyes and to feel beauty one must see it with the soul also. I felt myself no part of it,— I was in the world but not of it.

As B, I felt no emotion except that of pleasure, using the word pleasure as meaning a "good time,"— social gayety, driving, motoring, walking, boating, etc., but my enjoyment of these things was very keen. As B, I was always the gayest of the company, but for people I cared nothing. The little acts of affection which we all perform in daily home life I never thought of. The habit of shaking hands with one's friends, kissing or embracing those nearer and dearer had no meaning to me. Ordinarily, I think, when one shakes hands with a friend one feels the individuality of the person, more or less, and the clasp of hands means something, but as B it meant no more to me than clasping a piece of wood, and the acts of shaking hands, embracing, or kissing were all alike — it made no difference to me which I did — one meant just as much as the other. This lack of feeling applied only to people, for I loved the outside world; the trees, the water, the sky, and the wind seemed to be a very part of myself. The emotions by which, as A, I was torn to shreds, as B, I did not feel at all.

My taste in reading differed greatly in the two states. As B my reading consisted largely of the magazines and short stories, though after becoming interested in the study of psychology I enjoyed reading on the subject as much as A did. Aside from that one subject, however, I preferred the lighter reading and, curiously enough, I liked to read stories which portrayed the very emotions which I never felt, Kipling fascinated me. As A, I read Victor Hugo, Ibsen. Tolstoi, Maeterlinck, a great deal of poetry, the "Rubaiyat" of Omar Khayam until I knew it by heart and anything that touched upon the deeper problems of life.

In matters of dress and social pleasures A and B were diametrically opposed. At the time of the dissociation of character I was wearing mourning, but black was distasteful to me as B, and so far as was possible, I wore white — not even a black belt or buckle would I put on. This fact was far more strange than it seems, and caused much friction, for B's manner of carrying out her ideas was, under the circum-

stances, eccentric, to say the least, and as A it offended my sense of propriety and my pride. As A, I cared almost nothing for social pleasures, dress, etc., though my tastes in such matters did not materially change, but life was much too serious and painful to think of such frivolities; I went to the theater and places of amusement because you said I must, not because I cared to.

B usually kept A's engagements unless they conflicted too much with her own wishes, and she kept A informed as to what had happened or was to happen, by notes, unless the changes of personality were too rapid. The diary, which has, at your suggestion, been kept, was also of great service in keeping A informed as to the course of events. I will copy a few extracts from this diary, as it gives a very good idea of the different moods and points of view.

Under the date July 23, 190—, B writes: "I am here again to-night, B, I am. I may as well tell all I have done, I suppose. For one thing I had a facial massage — there is no need of being a mass of wrinkles. I know A doesn't care how she looks, but I do. The Q's spent the evening here and — if I don't tell, S will, I suppose — I smoked a cigarette. S was *terribly* shocked and angry with me. Now, A, don't go and tell Dr. Prince, you don't have to tell him everything, — you do it, though. I *must* have a little fun." The following day A writes: "I have struggled through another day. B has told what she did. How *can* I bear it? How explain? I am so humiliated, so ashamed. Why should I do things which so mortify my pride? Quite ill all day,— I am, as usual, paying for B's 'fun.' It is not to be borne." August 20, "Terrible day — one of the worst for a long time. I *cannot* live this way, it is not to be expected. I am so confused — I have lost so much time now that I can't seem to catch up. What is the end to be? What will become of me?" August 21, B writes: "Good gracious! how we fly around. A has been ill all day — could not sleep last night. I hope he (Dr. Prince) won't send for us for he will put a quietus on me, and as things are now I am gaining on A. Had a gay evening — no discussions of religion or psychology, no dissecting of hearts and souls while I am in the flesh." August 25, "I wonder if A is really dead — for good and

all? It seems like it. The thought rather frightens me someway, as if I had lost my balance-wheel. She wants to die, she really does, for she thinks it to herself all the time, I wish I were myself alone, and neither A nor B; I cannot bear to hear A groan, she cannot bear my glee." August 26, "Such a day! A got away from me for a little while and tried to write a letter to Dr. Prince. It was a funny looking letter for I kept saying to her 'you cannot write, you cannot move your hand' but she had enough will power to write some and directed it. The effort used her up, however, and I came and the letter was not mailed." August 27, A writes: "I am too much bewildered to write. I have succeeded in writing Dr. Prince, if I can only mail it. Oh, but I am tired! Such an awful struggle!"

To show how strangely the physical condition changed as I alternated between A and B: September—, "A was used up and had to stay in bed all the morning but I came about one o'clock and Mrs. X asked me to motor down to Z. Had a gorgeous ride and got home at seven nearly famished, for A had eaten nothing all day — she lives on coffee and somnos — nice combination — steak and French fried, for mine, please. Y was delighted with the cigarette case; you must grin and bear it, A." As B, I had given a cigarette case as a birthday gift to a young relative to whose smoking A seriously objected. November—, "What a day! Now you see it and now you don't — A ill, B well — first one and then the other. I got ready to go to the dentist — then A came; and her head ached and she was too ill to go. Then I came again and practised — etc." I remember this day distinctly. As A, I could not sit up, my head ached so badly. Then I would lose myself, that is, change to B, and feel perfectly well and go on with the work in hand. Changing to A again, with amnesia for the time I had been B, I would feel very ill and have to lie down. I think I changed from one state to the other at least half a dozen times and A's day was one of suffering and B's day one of health and activity. Again B writes: "I am really thinking seriously of going away. I am sure I could get along all right by myself. Dr. Prince says I am a 'psychological impossibility' (absurd), I am a psychological *fact* — more real than A. I could easily go away

— Dr. P. could not help it." As A, I was stricken with terror by an entry like the above for I knew that as B, I could carry out my threat if I chose. November —, "Well, once more I am permitted to write in this old diary.— After we got home C went to pieces. I never saw such a lot!— and then poor old A came, again anguish, wringing of hands, finally tears, then, thank goodness! I came myself. I *cannot* see why Dr. Prince would rather have that *emotional, hysterical* set than to have *me!* It passes comprehension. I know *everything, always*, and they only know a few things for a few minutes."

This gives an idea of A's point of view: August, 190—, "Ill again — headache all day — these memories rack me. O, why, why, *why* did I ever feel and do as I did feel and do! — and it all seemed so right to me, so impossible to do anything else. I *cannot* understand where my commonsense was — it is so incredible. I can't believe sometimes that it is not all a frightful dream — if I could wake and find it so! — the irony, the cruelty of it. Time is an 'arch satirist' indeed! He is having a little joke with me. There is *one* way to end it — how long before I avail myself of it? How much must I suffer?" B feels quite differently: "I could have the loveliest time in the world if A would stay away long enough. There are lots of things to do and I am going to do some of them if I have half a chance. 'A short life and a merry one' shall be my motto."

This diary was kept for about a year and is a most curious document. Both as A and as B I often wrote at length my own theories and explanations of my case. Sometimes when I was writing as A, *co-conscious* B would take control of my hand and I would write, automatically, most decided objections to the ideas I had just expressed.

I hesitate to write of the times when I was influenced by co-conscious B for I have no memory of the co-conscious process. I remember, in the *alternating* state of B, telling you that I could when *co-conscious* control A by *willing*, but of that "willing" as a process I have no knowledge. But, as a fact, on numerous occasions I was prevented from doing something I wished to do, or made, in some mysterious way, to do something I objected to. Afterwards as

B, I claimed, as I remember well, to have co-consciously influenced my other self by willing. I will give one instance of the effect on A of this co-conscious willing. As A, I felt it my duty to go often to the cemetery to which, as B, I objected. In fact, B said she would not go there nor allow A to do so. A writes in the diary as follows: "Another queer thing happened to-day. I have not been to the cemetery for a long time so started to go there. I had gone only a little way when I began to feel that I could not go on. I do not mean that I did not wish to but that I could not easily move my feet in that direction. It was as if some physical force was restraining me, or like walking against a heavy wind. I kept on, however, and finally reached the entrance, but further I found it impossible to go — I was *held* — could not move my feet one inch in that direction. I set my will and said to myself, I *will* go, I *can* go and I will, but I could not do it. I began to feel very tired — exhausted — and turned back. As soon as I turned away I had no trouble in walking but I was very tired."

I do not think I can make the living of such a life at all clear to those who know nothing of such conditions. It would seem impossible for one to get on at all and it was at once more, and less, difficult than could be imagined. The social situation was often most complicated; the nervous strain was intense; the anguish of mind frightful; but, as B, I had no amnesia; as A, I stayed very closely at home, was very intuitive and one grows extraordinarily quick in guessing; it works wonders to look intelligent and say nothing, particularly when no one suspects such a condition, for if one seems forgetful or absent-minded, the last explanation to suggest itself to one's friends would be "change of personality."

It all seems very strange to me now that I have become myself with all these memories. I feel quite differently about everything. The memory of those months of B's existence seems like the memory of a delirium. I feel, in a way, no responsibility for what, as B, I did. I remember those acts as my own; I deplore many of them; I cannot understand why they gave me pleasure for they would give me none now; I am sorry about them just as I would regret

having, in the delirium of fever, done something which I would not in my right mind do, but I do not feel so humiliated, so ashamed of them as I did as A; they are so foreign to anything I would naturally do that they seem to be their own excuse. If, as A, I could ever have realized that B was only an illness, I should have been spared untold mental agony. But, as A, remembering as I did in the first part of my illness all my neglect of my friends and family, my indifference to their anxiety about me, the pain I caused them, and the many unconventional things I had done, I could not excuse or forgive myself; and never, as long as the state A remained did I cease to be terrified and ashamed by the state B. I thought there must be something fundamentally wrong in my nature; that if any one knew the things I, as B, had done, I should be forever disgraced. Everything I did as B, I, as A, disapproved of. The things that gave me pleasure as B, caused me, as A, the bitterest mortification. As A, I condemned myself as B, utterly without mercy, and I suffered intensely.

I have said that I remember both A and B as myself and that is true, but there is a certain difference in my memory of B which I cannot quite describe. I do not *understand* myself as B. It seems like a delirium. A seems somewhat like a delirious state also, perhaps *dazed* would be a better word, but I understand why I felt as A did. A seems exactly like myself in an absurdly morbid, emotional, and unreasonable condition, but B seems foreign, though I was naturally of a gay and light-hearted disposition.

I could have lived my life, after a fashion, in either one of these states had either one been stable enough to maintain itself without changing. Apparently my mental powers underwent no great change, but now that I am myself I can see that in neither state was I capable of forming a well-balanced judgment. As A, I could see only one side of a subject. I could not compare, adjust, and shift my point of view nor look at anything in an impersonal way. Perhaps such a state would explain the fanatics and faddists who hold so tenaciously to their illogical ideas and who go to such extremes in carrying them out.

As B, I should have been in trouble all the time over money

matters and the pleasure of the moment would have determined my course of action regardless of consequences. I should probably have lost all my friends, also, as I felt no affection for any one and was bound by no conventions. As A, I should have been in trouble all the time over everything on account of scruples, doubts, and fears, etc.

A and B are a good illustration of the psychological law, which you yourself have cited, that " States of Pleasure are concomitant with an increase, and states of Pain with a decrease of the vital functions." If I may so express it, A was a state of pain and B was a state of pleasure and their physical and psychical conditions corresponded. As A, my psychical state was one of depression, hopelessness and despair, and my physical condition was one of neurasthenia. As B, my psychical state was of exaltation and happiness and the physical condition was one of vigor and ambition. When these conditions and relations are better understood by all physicians there will perhaps be hope even for the poor "neurasthenic."

Should this article be read by any but those who have some knowledge of such conditions I am afraid they will say, " she was crazy," but I was not and never have been for one moment insane, though as A I used to fear I might be. During all this time I lived my life to all appearances like any ordinary person. I directed the daily routine of my household, took entire charge of extensive repairs to my house, and managed my business affairs to a large extent. These things were done perhaps in a somewhat erratic manner, because as B, I neglected them if possible, and this made it doubly hard for me as A, but not one of my family or friends suspected the true state of the case. I believe they all realized that I was in a serious nervous condition, very changeable as to mood, and felt much anxiety about my health but that was all.

I have not spoken of my recovery in the restoration of my normal self as " C." As to how this was accomplished I know nothing except what I have been told which is very little. Everything was done through hypnosis and I have no memory of what occurred. I only know that I went to you one day in a more than usually disintegrated state; that

I was hypnotized and that I woke up *myself* with a feeling of strength and self poise to which I had long been a stranger. There were no blanks in my memory — I remembered everything. This had been partially accomplished before but the resulting state had not been stable and it would involve too wide a digression to explain it. Every improvement in my condition has been made by the use of hypnotism. I have complete amnesia for my hypnotic states but the results obtained I can speak of with conviction. Over and over again I have gone to you, as A, feeling utterly discouraged and hopeless; worn with insomnia and aching from head to foot from nothing but mental strain; so fatigued that the slightest exertion was an effort. I have, in this condition, been hypnotized and when I woke a change so complete had taken place as to be little short of miraculous. The depressing emotions had disappeared and were replaced by a feeling of courage and ability to endure the trials of my life; the sense of physical and mental fatigue had given place to a sensation of lightness and well-being; the aches and pains were gone. I have then returned to my home comparatively happy, had a good night's rest and borne the strain of my peculiarly trying life for a longer or shorter period, as the case might be with some degree of fortitude. This was the change which could be wrought by suggestion in hypnosis in the state called A, for I am speaking of the earlier part of my illness before a synthesis of memories had been effected and A was the personality most in evidence. The same statement, however, holds good for the unstable state above referred to when my memory was approximately complete but when I was easily disintegrated by any emotional strain or physical fatigue. Even now, being my normal self, I wake from hypnosis with a marked increase in my feeling of strength stability, and ambition. As I have stated, I have never been in vigorous health (excepting during the time of my existence as B) and have suffered all my life from so-called nervous headache. For this trouble I have been treated by a number of physicians and I have no doubt that I have taken every known drug for headache, but nothing has ever given me such prolonged relief as therapeutic suggestion in hypnosis and my health is better now than for a number of years.

I realize the inadequacy of this description, Dr. Prince; it needs a mind trained to such study to do the subject justice and I cannot find the words to make the distinction between the two personalities as sharp as it really was. Moreover, I have touched only upon the lighter side of the case. The many deep experiences, some of them so bitter to remember and some of which have caused me lasting sorrow I cannot bring myself to relate and "the half has not been told." Few, I hope, have ever had or ever will have such an experience as mine. It seems to me, however, that similar conditions must often prevail when they are not recognized, or, if recognized, are but vaguely understood; there is little knowledge of the necessary treatment and the case is considered hopeless. As I have recovered, so may others similarly afflicted, and it is for this reason, and with the hope that a more general knowledge of the phenomena exhibited may be of some value in the treatment of such disorders, that I am willing to have the facts published. If it does serve that end I shall feel it some compensation for the suffering and turmoil of the past few years.

PART II

AN INTROSPECTIVE ANALYSIS OF CO-CONSCIOUS LIFE

BY A PERSONALITY (B) CLAIMING TO BE CO-CONSCIOUS

[*Prefatory Note:* Part I, which appeared in the Oct.-Nov. number of the JOURNAL, entitled, "My Life as a Dissociated Personality," gave an account of the different phases of multiple personality as they appeared to the subject after restoration to health. The account which is here presented was written by the same subject in one of her states of dissociated personality known as B, and gives the point of view of the subject in this condition. This personality, it will be remembered, although an alternating personality, claims also to be *co-conscious* with the other phases of personality, including both the dissociated state A and the integrated normal state C, and to have a stream of mental life contemporaneous with the stream of the main personal consciousness of either state. (Objective evidence for this claim has in part been presented in two previous articles, one entitled "Experiments to Determine Co-Conscious (Subconscious) Ideation," by the Editor, and one on "Experiments in Psycho-Galvanic Reactions from Co-Conscious (Subconscious) Ideas in a Case of Multiple Personality," by Dr. Frederick Peterson and the Editor. These appeared in THE JOURNAL OF ABNORMAL PSYCHOLOGY for April-May, 1908, and June-July, 1908, respectively.)

This second account derives its chief interest from the fact that it is an introspective analysis of co-conscious life made by a person who remembers, as she claims, this life. It is not, therefore, an interpretation of objective facts, as must be any conclusions drawn from co-conscious phenomena, like automatic writing and hysterical automatism, but the *remembered conscious experiences of the person herself.* In this respect it is a record of conscious processes similar to that which any one might give by introspective analysis of his own thoughts.

Not the least interesting part of the analysis is the genesis of the co-conscious stream which the writer traces to a complex (B) which had previously existed for a long period as a phase of her character but without *un*awareness for the same, and which continued without interruption *after* unawareness had developed, and

thereby became independent and co-conscious by definition although it had really existed before. This complex, however, as will be seen, is not the whole of the co-conscious life, which also embraces a synthesis of perceptions of which the subject is not aware. The relations of this co-conscious stream to the personal consciousness, its influences upon the latter, etc., are also described as they appear to the writer. The only aid given the writer in the preparation of this account was to indicate some of the various points upon which it seemed desirable to have such introspective testimony, such as " The Content of Co-Consciousness," " Separateness of Co-Consciousness," etc. These are given as headlines and have largely determined the form of the account. (The first headline, " Genesis of Dissociation," was inserted by myself after the account was written). Every care has been taken not to influence the writer in her introspective observations. The rough draft, however, was criticized, some statements were challenged as interpretations, and the writer made to defend her statements as far as possible and make explicit what seemed too general or vague, or not clear, and to distinguish between fact and interpretation. I feel positive, however, so far as any one can feel positive in such matters, that the introspective observations have not been influenced in any way, as the main object was to obtain an uninfluenced account free from artifact.

While it is difficult to accept as fact such an extensive and continuous co-conscious life, the only alternative explanation is more difficult of credence. The truthfulness of the writer is beyond question. There remains, then, only the hypothesis that all the memories of this life are dream-like fabrications and hallucinations. It is difficult, if not impossible, to reconcile this interpretation with numerous facts; among them, that in numerous instances it could be proved that the claimed memories of B (not possessed by C) have corresponded accurately with the facts of the environment,* even when the subject, in one instance, was dreaming and " walking in her sleep " (somnambulism); that they included the contents of automatic writings, of which the subject was unaware, and various other peculiarities; that the personality is otherwise a clear-headed, intelligent person capable of close reasoning, and is not subject to fabrications of memory of any other sort; that the memories were definite, precise, logical, and could not be broken down under cross-examination, etc. These memories certainly do not resemble

*Some of these data will be found in the article on the unconscious in this number.

fabrications as manifested in certain well-known cases (e.g. those of Flournoy, Hyslop, Angel, and others).

The facts pertaining to the memories of co-conscious life were narrated to me, in the course of my study of the case, by B *before* the subject had begun the study of the literature, and when, therefore, she was ignorant of the theories of the subconscious, multiple personalities, etc.

It is interesting to note that the introspective observations of B agree in principle with those in the account given by the co-conscious personality in the case of Miss Beauchamp. It is also in harmony with the objective facts observed in numerous pathological cases, like that of Miss Winsor, and in artificial dissociations of which the phenomena of automatic writing are examples. Whatever interpretation be put upon such an account, the importance of having an introspective analysis of this kind cannot be questioned.

One other point needs to be explained. Personality C spoken of in this account is not wholly the same personality as that which wrote the account in the last number of the JOURNAL referred to above. To avoid confusion in the reader's mind I have not hitherto explained that, in the attempt to reintegrate the various dissociated states, a personality was first obtained and labelled C, which was not absolutely normal nor a complete integration. It was nearly so, however, but was unstable and varied in certain details, which would be confusing to go into here, from the final integrated normal personality C, who wrote the first account. Later this completely integrated and stable personality was obtained. The writer, B, claims to have the same co-conscious life with this apparently normal stable personality, only she has not the power to influence her, and therefore cannot "come" voluntarily. She can, however, perform automatic writing (as many normal persons can), and thus give evidence of a co-conscious existence. Through hypnosis, too, the alternating state B can be obtained. Afterward the normal C becomes integrated again and retains memories of this state as explained in her account.

Some of the phrases were italicized by myself to make the points of the writer clearer.

The writer desires it to be known that an opportunity was not allowed her to polish the style and give it a literary finish. An attempt was made by her only to weigh and note the facts as accurately as possible.

A complete experimental account of this case has been reserved for future publication.

THE EDITOR.]

[*Prefatory note by Dr. J. J. Putnam and Dr. George A. Waterman:* The undersigned, having had the privilege of seeing, on several occasions, the writer of the following article, and of witnessing the remarkable transformations of personality which Dr. Prince has learned to bring about in her at will, desire to add to the very interesting story which she tells a few words of endorsement and appreciation.

In the first place we are convinced that the patient is a truthful witness, a conscientious observer, an intelligent and right-minded person. In the next place, we believe that what she describes as memories were memories and not vaporings or fabrications. The facts which she gave to us, as "State B," are faithfully transcribed in this account. As she told them she made on us the impression of a person narrating her experiences and ready to be cross-questioned on them. Furthermore, a number of her statements were susceptible of verification and were verified by us.

JAMES J. PUTNAM, M.D.
GEORGE A. WATERMAN, M.D.]

I HAVE been asked to write an account of my alternating and my co-conscious life, and I have endeavored in the following pages to present the facts as they seem to me, but the task has been an extremely difficult one. The whole paper is, of course, retrospective and introspective, and it has been quite impossible at times to draw sharp lines of demarcation between the personalities. No doubt I may have read into the facts somewhat, and no doubt my account may be colored more or less by my present knowledge of abnormal psychology, for I have read a good deal of the literature and informed myself on the subject as much as possible. Had I not done so I could not have written this account at all in any intelligible language — I should have no vocabulary in which to express myself. I find great difficulty now in making my meaning at all clear, for I have no words subtle enough. For example: I am in great need of a word that will express something in C's

mind that is between a picture and a thought, and should be much obliged to any one who will supply it. I find myself in much the same position as a stranger in a foreign land — my words do not convey my meaning. Moreover, this paper has been written largely at odd times and at long intervals, and, consequently, is more or less disconnected. The main facts, however, of memory, though possibly the description of them may be tinged by what I have read, are, I am sure, absolutely correct. I suppose everybody's description of a fact is more or less colored by his general knowledge. The condition of the mind has been constantly changing, and what was true of A's mind was not true of the C first obtained, and the mind of the wholly integrated C is different from either of the other two; so my task, as I said, has been beset with many difficulties.

I have referred to the different personalities as A, B, and C, and in describing the system of ideas out of which, it seems to me, I developed, I have used the term "the B complex." The reader must not confuse the *B complex* with the *B personality*. The B complex was made up of floating thoughts, impulses, desires, inclinations, of which A was quite aware, but which had been for years suppressed; or, at least, she had been endeavoring to suppress them. It seems to me that the B personality (myself) grew out of this group of ideas, for in my character as a personality are all the ideas of the B complex. The two are distinct in the same sense that the seed is distinct from the flower, if I may be allowed to use metaphor. The B complex seems to me to be the seed from which I, the B personality, developed. I say that the B complex and the B personality are distinct, yet in referring to the B complex I find myself continually saying "I"; it is difficult not to do so. This, I think, must show the intimate relation between the two. I think of the B complex and I find I think of it as myself, although I do not think of A and C as myself, and they do not seem to be my own personality. You may say that I am C transformed, if you choose, but a thing transformed is not the same. I am, at any rate, a distinct personality.

GENESIS OF DISSOCIATION

A very long time ago C received an emotional shock

which it seems to me, as I look at it now, resulted in the first little cleavage of personality. This emotion was one of fright and led to *rebellion* against the conditions of her life, and formed a small vague complex which persisted in the sense that it recurred from time to time, though it was always immediately suppressed. This complex, it seems to me, was the same, though only slightly developed, as that which appeared later and is described as complex B. (See below second period.) In trying to explain this condition, which it seems to me was the first starting of what ultimately resulted in a division of personality, I will divide the time into periods and I will call this *period I.*

Twenty years later she received a great shock in the sudden illness of her husband. The events of this period I call *period II.* This illness was of such a nature that C knew no complete recovery was possible, and that death might result at any time. This second shock aroused the same emotions of fright and *rebellion*, and seemed to revive and intensify the old complex. Then came the nervous strain of sorrow, anxiety, care, and the inability to reconcile herself to the inevitable. This nervous strain continued for four years. C's life during this time was given up entirely to the care of her husband; she tried to live up to her ideal — which was a high one — of duty and responsibility, and always having the sense of failure, discouragement, and apprehension. That old complex of rebellious thoughts, revived for the second time by the shock I have spoken of, became intensified and more persistent during the four years following. It was a *rebellion*, a longing for happiness, a disinclination to give up the pleasures of life which the conditions required; and there was a certain determination to have those pleasures in spite of everything, and this resulted in a constant struggle between C and this complex. For the sake of clearness I shall call this the B complex, for, as I have stated, it seems to me that it later developed into the co-conscious and alternating personality, B, myself. C was conscious of these thoughts, but they represented to her the selfish and weak part of her nature and she tried to suppress them; tried to put them out of her mind but they

still persisted, and she was always to a greater or less extent aware of them. There was no lack of awareness and no amnesia. As the months and years went on the sorrow and anxiety of the C group increased, and the conflicting and *rebellion* of the B group increased. C was ashamed of the latter and always tried to suppress such thoughts as they arose. If during those years anything happy had come to C the formation of this rebellious complex would, I believe, have been retarded, perhaps stopped altogether, but nothing pleasant happened; it was all grief, and everything went wrong. This B complex, it seems to me, as I have above stated, was the evolution of that which in the form of rebellious thoughts developed in period I.

Finally her husband died away from home, and that was, to C, the one thing she had felt she could not bear. She did not recover from the shock and became more and more nervous, was very much depressed, easily fatigued, suffered constantly from headache, and was possessed by all sorts of doubts and fears, reproaching herself for things done and undone. She also overtaxed her strength in attending to business matters. *As she grew more and more neurasthenic*, it seems to me as I look back upon it, *the B complex grew stronger and more dominant*, and with this increase of strength of this complex, C began to live a life *corresponding to the impulses belonging to it* — staying out of doors entirely — and then there followed much improvement in her health. She took long rides on the electric cars, which she had always previously disliked intensely; she had always been very much afraid of a canoe, but now she went canoeing often and enjoyed it. She was surprised and astonished that she should enjoy these things, as it was foreign to her natural and previous ideas and inclinations. There was no change of character, properly speaking, but she did things she disapproved of and knew at the time that she disapproved of them. There was a recognition that she was doing things she would not previously have done, and she protested to herself, but even this half-protest was suppressed. She would say to herself, "Why am I doing these things? I never cared for them before. Why should I care for them now?" The old doubts and fears were at

this time out of mind. The personality was C, but influenced and dominated by the B complex of which, of course, she was perfectly aware. It seems to me that the ideas of the C complex and the ideas of the B complex occurred concurrently and simultaneously, so that it could be said that one was co-conscious with the other. This is the way it seems to me, but I find it impossible to state positively from retrospection that the two complexes were not rapid oscillations or alternations from instant to instant.

At this time there came to C a third shock of a strongly emotional nature, giving rise to events which I call *period III*. It brought to her the realization of a fact of which she had been unconscious; she had never thought of the possibility of such a thing and she was startled, frightened, angry, all in a flash — and I was there. James, in explaining "Sudden Religious Conversion," speaks of a "flowering of the subconscious,"— well, I "flowered," and C disappeared somewhere; *the B complex had become a personality* and I lived a life of my own choosing.* How slowly this complex gathered form in this case may be seen from the fact that it was five years from the time of the beginning of her husband's illness before I came as a personality.

Now, when I came as a personality, I felt much younger than C; my ideas of what constituted pleasure were more like those of a girl of twenty — as C was when she received the first shock (*period I*). But in character, points of view, tastes, emotions, in everything that goes to make up personality I was quite different from anything C had ever been; also in health. I was strong and vigorous, taking long walks and feeling no fatigue. I was also very happy. Life seemed so good to me; everything was so beautiful; the outdoor world looked to me as it does to one who has been for months shut in through illness. I loved the trees, the sky, and the wind; but I did not love people. I felt no care or responsibility — that is why I was so happy. I remained the only personality for about one month, when there came

*That is, the remainder of the C complex subsided into the "unconscious," where, of course, its experiences were conserved. They could be recalled as a memory by B. As a system of ideas the B complex had been "flowering" for five years. (Ed.)

the fourth emotional shock, producing *period IV*. It was I, B, who received this shock and it *brought back C as the dominant personality* but in a somewhat changed condition. Her mental perturbation was greater, she was more intensely nervous, full of doubts and fears and misgivings. This state is one which we have called A, for the sake of clearness, and will be presently described. As to myself I still continued, in a sense, as the B complex in the same way as during the time when C lived the life which was in accordance with my nature and opposed to hers, i.e., the out of doors life during the latter part of the second period; only, as a result of the time (*period III*) when I was the sole personality (though I did not think of myself as such) and had lived my own life, I had, it seems to me as I look back upon it, become more crystallized. There had before seemed to be a conjoining of two natures, and there was now, only the second one, myself, was more strongly integrated. C, or rather A, as I shall call this new phase, had no amnesia for the preceding period (*III*), and as before was still perfectly aware of the B complex. She was ruled by this complex, as C had before been ruled, and kept right on doing things in accordance with the impulses of the B complex. She was something like a somnambulist, I think, partly realizing the difference in her conduct, which seemed strange to her, and unable to help herself. This condition lasted about a week. Then I came again as a personality — the whole personality — and stayed a month. Then A came as the result of another shock, fully awake, and still without amnesia and filled with amazement, horror, and despair at what she (I, B,) had been doing, but still dominated by the B complex, of which she was still aware. These changes were all caused by emotional shocks connected with the same subject. As I, B, seem to represent all the lighter, gayer, and more irresponsible part of C's nature, so A seemed to represent all the sad, gloomy, and morbid part. She could hardly believe that she had done a short time before the things which she remembered perfectly as her own acts; she saw everything from an entirely different point of view. All the old doubts and fears returned stronger than before. The state of vigorous health was gone in a

twinkling; she was ill, hardly able to sit up; intensely nervous, unable to eat, sleep, or to put her mind on anything. In this condition she was strongly dominated by the B complex. She felt bound to keep promises which I (B) had made (*period III*), though she disapproved of the course of action it involved. There was no self-consciousness in the B complex of personality. I did not think of myself as a different personality until after the development of amnesia and unawareness in A, but in looking back I realize the fact that I was a personality long before I knew myself as such (*period III*). I came in the first place as a personality by accident, so to speak, and I became the B complex again in the same way, but in the mean time I had lived an independent life, and the B complex was stronger and more isolated. It was at this time that A was sent to Dr. Prince.

[The following paragraphs in brackets were dictated by B in hypnosis. Consequently, as will be seen, the writer in this state remembers her previous hypnoses, which is not the case when she is awake.—Ed.]

[Shortly after A went to Dr. Prince one important change took place; she began to have amnesia for the time when I was in existence as the whole personality. The first time A had amnesia for me occurred at home after I had come spontaneously. I do not remember the exact circumstances of my coming or what brought me. It was in the morning, and it was raining when the change took place, and I realized my own personality. I wrote a letter to Dr. Prince and took it to the office to post it. Just as I dropped it in the box the change of personality again took place and A came to the fore to find herself in the post office with no knowledge of why or how she came there. *From that moment A had complete amnesia for me as an alternating personality and also was unaware of me as a co-conscious complex.* I do not know what caused the amnesia and unawareness, but Dr. Prince tells me there was a reason for it which he can explain.* I, however, had no amnesia for A as an alternating

*B had appeared accidentally in hypnosis, i.e., as an hypnotic state. Of this awake she has no memory. The next time the spontaneous change form B to A took place the latter had amnesia for B and unawareness for the B complex. (Ed.)

personality, which may be due to the fact that I was also co-conscious with A as well as an alternating personality.

A and I (B) alternated frequently for months, A having amnesia for me, but I remembering A. The change in personality was caused by any sudden shock, emotion, fatigue, anxiety.

After C (whose memory was approximately complete but who was unstable)* was obtained, the three personalities alternated, A and C having amnesia for me (B) and for each other, but I had no amnesia, being, as I will presently explain, co-conscious with both states. As an *alternating personality* I (B) remember both states and *my own co-conscious life, but not the hypnotic states.* When I am *co-conscious* (with A and C), however, I remember my own hypnotic state and A's, but not C's hypnotic state.†

There was no change in my (B's) character after I became an alternating personality except in so far as I was broadened by my own independent experiences.

In hypnosis I remember that I came as B once but hypnotized, having changed spontaneously from A, who was then in hypnosis. After becoming A awake she had no memory of this, i.e., of me or herself in hypnosis, any more than I (B) have awake. On the first occasion after this when A changed to me (B) as above narrated, A was no longer aware of her rebellious complex, and she had amnesia for me as an alternating personality.]

CO-CONSCIOUS LIFE

In reading this description of my co-conscious life the reader must remember that I am not trying to prove anything, as that is obviously impossible. I myself know the facts to be as stated, but that is not proof for any one else. I can only state these facts as they seem to me and describe my co-conscious thoughts as any one would describe their thoughts by introspection. I can only claim that they are

*This was not the final C but a preliminary one who was not quite complete. (Ed.)

†Being in hypnosis now I remember this, but when I wake up as an alternating personality I lose this part of my *co-conscious* memory.

distinct memories; this I know. If any one can interpret them in any other way I shall be much interested in knowing how it can be done. My memory of my co-conscious life is just as sharp and distinct, even more so, than my memory of my alternating life. I also know that C does not have these memories. Should this article chance to be read by some other co-consciousness we may get additional evidence.

I have been asked if it does not seem strange to me that I should be able to think my own thoughts while C is thinking hers. It does not, of course, seem strange to me at all, but I realize now how strange it seems to others. But how can any one say that there is not in his own mind a second stream of thought of which he is not conscious?

Besides an alternating life, then, as I have said, I have another life which I must describe; namely, that of my subconscious or co-conscious existence. When I am not here as an alternating personality, my thoughts still continue during the lives of A and C, although they are not aware of them. I am co-conscious with both A and C. That is to say, my mental life continues independently of theirs. This co-conscious life of mine is a continuation of my alternating life after the change takes place to A or C. I still go on thinking my own thoughts and retain all the memories of my life as B, and of my previous co-conscious life. I think my own thoughts, which are different from theirs, and at the same time I know their thoughts and what they do. My *co-conscious* life is very similar to what my mental life was before the unawareness developed in A, except for certain peculiar developments and differences which, it seems to me, have resulted from this unawareness. Before the unawareness the different complexes existed but as a part of one personality. Then A was aware of my (B) complex and resisted it; now she is not aware and cannot. Before the amnesia there were the same conflicting emotions and desires, but the division of personality was not complete. The A complex was aware of the B complex and *vice versa*, but until A was weakened by ill health she largely controlled or inhibited the B complex. After becoming weakened, as I have said, when A was present she was influenced by the B complex according to circumstances. On the other hand,

when the B complex was present it was at this time aware of the protest of the A complex but was not at the time influenced by it. A was completely dominated by B, but B was never influenced by A.

As far as ideas, emotions, and points of view go, I was as much a personality before the amnesia and unawareness on A's part as after, but still I do not speak of myself as an " I " at that time, chiefly because I thought nothing about it. Before amnesia I do not think there were any thoughts in the B complex of which A was unaware, but there were many which she did not understand.

After amnesia and unawareness I became a distinct personality in my own thought because I had a life completely my own, of which A was unaware. My thoughts, my experiences, she knew nothing of. The unawareness removed all inhibition* of my thoughts, and from that time I can speak of my thoughts as co-conscious, because, while they ran along with A's as they had done before, she was no longer conscious of them. They were the same kind of thoughts as had occurred in the B complex; the unawareness only made them more isolated, separate, compact, better crystallized, and the fact that A did not know them gave them greater freedom. Inhibition was removed. Before this she inhibited these thoughts. Otherwise the fact of awareness or unawareness did not make any difference. I naturally, then, spoke of this group of thoughts and perceptions as a personality.

With the absence of awareness there was a growth of the co-conscious experiences, and the fact of alternation gave me independent experiences, and all this added to and developed both the co-conscious and alternating lives. As an alternating personality I retained my co-conscious memories.†

*This is more specifically expressed in the preliminary notes from which the final manuscript was written, as follows: " Before this (the unawareness) I had the same thoughts and inclinations, but A knew them and rebelled against them. Now when A ceased to be aware of my thoughts and life they were there all the same, but we speak of them as co-conscious by the definition. They continued as they had before. The unawareness only made them more isolated," etc.

†That is, of course, so far as she knows. As a fact she does not remember the hypnotic states, which co-consciously she does. See above. (Ed.)

When C* was obtained the condition was the same, only I was less strongly organized co-consciously. I do not mean in separateness of thought or perceptions, but with C when first obtained I had less power to influence her, could not alternate with her by willing, and came less often spontaneously, but later this changed somewhat. The fact is that this C was so unstable that the content of her mind changed constantly. What was true one day would not be true another. Later I could at times influence her, as explained on page 41.

When I am co-conscious I see and hear many things of which neither A nor C are aware. Whether this is also true of me as an alternating personality, in comparison with A and C, I cannot say, for obvious reasons, but I think I do observe more closely and notice all little things more as a co-consciousness than when I am a personality.

CONTENT OF THE CO-CONSCIOUSNESS

In attempting to describe by introspection the difference between my mind and C's I shall have to use some sort of metaphor, and so will say that there are two streams of thought, one below the other. The upper one is *C* and the lower one is *B*. These two streams are not of the same quality. The upper one, C, is more opaque — thicker, less sensitive to perceptions; an *inward* flowing stream; brooding, questioning, very active in itself, but not so quick to take in outside impressions as the lower one, B. The lower stream, B, is clearer — crystal clear — and is an *outward* flowing stream, open to every perception, lighter, not introspective.

Now nearly everything that happens is perceived by some part of C's mind — the rustle of a paper, the cracking of a stick in the fire, the sound of a bird chirping, the smile or frown on the face of a person whom we meet, the gleam of their teeth, etc., everything that can be seen or heard is recorded in her mind whether she is conscious of it or not. These illustrations are taken from actual occurrences which I distinctly remember. Now into my stream of consciousness most of these perceptions are absorbed, but C is conscious of only the more important ones. For example:

*This was not the final complete C whom she could not influence at all. See footnote, p. 34. (Ed.)

Dr. Prince comes into the room and C rises and greets him, shakes hands and says, "Good morning;" she is conscious of nothing but a sense of relief at seeing him, and is thinking only of the woes she has to tell him; but I perceive things like this: Dr. Prince's hand is cold; he looks tired or rested; he is nervous to-day; he has on such and such clothes or cravat, etc. These perceptions become my thoughts. C does not take them into her consciousness at all. Later, if she were asked if she shook hands with Dr. Prince she might or might not remember it; as to his hand being cold and all the rest of it, she would not have noticed; if she did it would be an *automatic* memory; she had not *thought* about it. When C's mind is concentrated on any one thing, like reading or studying, it is closed to every other perception. She does not notice the sounds in the house or out of doors, but I, being co-conscious, do. I hear the blinds rattle, I hear the maid moving about the house, I hear the telephone ring, etc. She hears none of these things. She does not know that she is tired, and that she ought to stop reading, but all these things I know and think of. When she stops reading she becomes conscious that she is tired, but of the sounds in the house she knows nothing. I have read the book also, but these other things are added to my stream of conscious thought. So, you see, I know all C's thoughts, and think my own beside. When she is talking with any one I often disagree with what she says. She does not think at all the same about many things. I think of replies I would make quite different from the ones she makes. Then sometimes I do not pay very much attention to her conversation, though I know all she says, but go on with my own thoughts. I do not say that every perception is taken into my consciousness, it may not be. Something else may, and evidently does, perceive things which escape me.

I do not remember *everything all* the time. I say this because some seem to think the "subconscious" is *always* conscious of *everything*, but that is not so with me. I forget sometimes, just as C does, but my memory is better than hers, especially when I am co-conscious. I think this last is so because when C is dominant, i.e. present, I can think my own thoughts undisturbed. I am in a clear, light place

all my own. I do not have to think "I must do this or that, I must go here or there," as I must do when I am the alternating personality; I can just lie dormant, as it were, as far as physical activity is concerned, and think and remember.

Often when C is talking to some one, I know that she is misunderstood, she does not know that they have received a wrong impression, but I do.

Now when we change, and I, B, am present as an alternating personality, it seems to me that the lower stream rises and the upper one is submerged, there is only one train of thought. The two streams are united in the sense only that I have no amnesia for C's previous stream of thought, but, of course, when I am the personality there *is* no C. I could no more think C's thoughts than I could think any other person's thoughts. When the change takes place I, B, have control of the motor powers. What causes the change I cannot tell you — a sudden shock does it, likewise a strong emotion does it, fatigue, anxiety, depression, etc. Sometimes C feels the change coming, that is, she knows from experience that her mood of depression will end in changing.

SEPARATENESS AND CONTINUITY OF CO-CONSCIOUSNESS

As I retrospect it seems to me that the two streams of thought are entirely separate even when we are interested in the same thing. My train of thought may be, and usually is, quite different from C's. When C is ill, for instance, she is thinking about her headache, and how hard life seems and how glad she will be when it is over, and I am thinking how tiresome it is to lie in bed when I am just aching to go for a long tramp or do something gay. We rarely have the same opinion about any book we are reading, though we may both like it. C, however, enjoys some writers whom I find very tiresome, Maeterlinck, for example. She considers him very inspiring and uplifting, and I think he writes a lot of nonsense and is extremely depressing. She enjoys poetry and I do not care for it. It happens often that when C is desperately unhappy, and her train of thought is black and despairing, mine is gay

and happy. My tastes and points of view are just the same when I am an alternating personality. I have already given illustrations of separateness when speaking of the content of my co-conscious life. The two trains of thought are always going on except when I am the personality. Then there is but one — my own.

EMOTION

The only emotion that I remember to have experienced is one of pleasure and happiness. I know nothing of remorse, reproach, and despair. I know that C has these emotions; I know how she feels about everything, that is to say, I know what she *thinks* she feels, but I do not myself experience them. I am sometimes disappointed and sometimes provoked, but never really unhappy.

Emotion seems to me something like mercury. C is easily affected by the slightest change in her social atmosphere. Something happens and her spirits rise, she feels lighter, stronger, ambitious, and her heart seems to beat quicker; something else happens and her spirits sink, she feels heavy and dull and ill and has a return of neurasthenic symptoms. I never change in that way. I am always the same, that is, I always feel happy, and that is a very fortunate thing, for I can't do what I want to half the time. Trivial things affect C as if they were great things, and she spends nearly the same amount of emotion over the former as she would over the latter.

RELATIONS TO A AND C

My relations with the two personalities are not quite the same. With A I do not feel or taste. If she closes her eyes I cannot tell whether she is eating meat or candy unless I know beforehand. With C it is different. I know when she is touched and I know what she is eating. Should she be hurt I would feel it but don't think it would cause me pain. It is the same with her emotions; I know what they are from her thoughts, but she experiences them. When she walks my sensation is of being carried, though I see and hear and know everything and feel the ground under her feet. As an alternating personality I have no

pain. I can distinguish between touch and pain, but I do not suffer from the latter. The only difference is that pain is unpleasant. With A I do not feel any pain at all, not even when she has a headache.* Even as the personality (B) I feel no pain, that is, what A and C think of as pain. I have nothing but an unpleasant sensation. When I am tested by pin pricks or pinching I know it is a prick or a pinch and not a touch, but it does not hurt. I do not know whether this would be true for severe tests or not, but I do not feel pain at the dentist's, though A and C suffer intensely.

ABILITY TO VOLUNTARILY INFLUENCE THE PERSONAL CONSCIOUSNESS

Voluntarily I can often, not always, make both C and A do the thing I wish to do or go to the place I wish to go. I do this by a process of willing. I fix my mind on C's mind and I say to myself, or rather to C, " you must go out to walk, it makes no difference whether you want to or not, you must; your legs feel all twitchy, you can't keep still," etc., and then she begins to feel nervous; she gets what she calls the " merry pranks " in her legs and goes to walk to get them straightened out. In the same way I make her go to see the people I like best when she is out paying visits. I think of the persons I wish to see, and how much I wish to see them, and C " changes her mind " and goes there. She sometimes suspects, now that she knows more about me, that I am influencing her and resists the impulse she feels. Then we have a struggle in which she sometimes wins. With A I always came out best, but C is stronger. The greatest conflict of our wills comes when she tries to go to the cemetery. She feels it her duty to visit that place, and over and over again has tried to do so but I *will not* go there. She has not been there for more than a year. I set my will and she sets hers, but I always win. I hold her, by my will, so that she can't walk in that direction. [A's account of this incident is given in Part I of this article, page 19.] This strong willing on my part produces a

*These differences in the perceptions have been the subject of experimentation. The results will be published in the full account. (Ed.)

feeling of exhaustion in C; she feels very tired, and that it is really no matter anyway, and finally gives up her intention and turns back; she feels as if she were being pulled in two different ways. Sometimes it is easy to do this and sometimes not. It depends a good deal on the state of her health and the state of her mind.

Many times I influence her when she does not suspect it, in making her read the book I wish to read or in making her go to walk. She considers herself changeable and nervous and wishes she knew her own mind five minutes at a time. For instance: One day it was raining and she did not want to go out, but I felt that I could not stay in the house another minute. So I willed that she should go to walk and she changed her clothes and went out. She thought, " what nonsense this is to go out in this rain. I wish I knew what I wanted to do five minutes at a time." She would think, " I guess I will go to walk," and then she would think, " No, I don't want to go out in all this rain," then in a few minutes, " I believe I *will* go to walk," etc., and finally she went, more for peace of mind than anything else.

Over the *normal* C who now exists I have no power to influence her voluntarily or involuntarily, directly or indirectly, so far as I know. There are co-conscious influences that are received from other parts of her mind, but I am not writing of these in this account.*

I have made it impossible for A to telephone Dr. Prince. A was always telephoning him, and I thought it was very foolish to do so, particularly as it usually resulted in suppressing me as a personality. So when A started toward the telephone I held her, by my will; she could not go to the telephone for the purpose of speaking to Dr. Prince. She did not know that I did it. It seemed to her that while she wished to speak to him she had better not bother him after all, and then she would be so blue and depressed that I would " come."

Sometimes after hypnosis the first unstable C to whom I am referring could remember, in a way, some of my acts.†

*Investigation has shown other co-conscious phenomena and influence distinct from those of the B complex. An account of this is reserved. (Ed.)

†These memories were brought back by suggestion. (Ed.)

The memories were in the form of visual pictures, and it always seemed to me that she remembered only the things that Dr. Prince knew about himself. I, in the alternating state, was thinking of this one night after I had gone to bed and wondered whether, if I should hide A's watch and rings, Dr. Prince could make C remember it—not knowing it himself. I felt too lazy, however, to get up and hide them, but in the morning they were gone. I knew where they were, for I remembered she got up in her sleep and hid them in a cuff box where they were found by her sister. Then another night when I was *co-conscious*, I wondered if I could by *willing* make A get up in her sleep and do the same thing. So I willed that she should get up in her sleep and hide her watch and rings that night. I did not designate any place. She did it or at least in the morning they were gone and could not be found for some time, until Dr. Prince discovered that they had been hidden in her sleep under some cushions on the landing of the stairs.*

When A is present I can "come" voluntarily by willing, i.e., blot A out and then I "come." When C is present it is more difficult, but I can sometimes do it, i.e., when she is excited or depressed or upset in any way, physically or mentally. I can always do it with A except when she has a bad headache. This seems paradoxical, because with this exception when she is in poor health I can come more easily. Usually for a few days after A had had suggestion from Dr. Prince I did not "come." I don't know whether I could not or did not feel like trying. By willing I mean I would say to A — "Get away," "Go away," "Get out of the way," "Let me come," "I *will* come," and then A disappeared. She was gone and I was there. It was almost instantaneous. With C I had to make a different effort. I had to think more about it when I wanted to come; that I must be the personality because of the things I wanted to do; that I must come; that I would come. It sometimes took a minute or two to get rid of C. Her thoughts stopped. I don't know what became of them. The times, however, when I came by willing were comparatively few compared with the times when I came

*This was done through hypnosis. The articles were found as remembered in hypnosis. (Ed.)

spontaneously, but there were many times. Sometimes the wish to change would blot out A without actual willing. Example: There was a dinner party to which I was very anxious to go, and while A was dressing she decided she would not go and started to cross the room to take up the telephone to say she would not be there, and I wanted to go so much that she lost herself before she reached the telephone. My thoughts were, "I want to go," "You must go," but not, "I must come," etc.

INVOLUNTARILY INFLUENCING THE PERSONAL CONSCIOUSNESS

Ordinarily the two streams of thought run on side by side without interfering with each other. C may be reading or studying something that interests us both, and our minds are occupied in the same way. I am contented and all goes well. At other times C may be reading and I may not be interested. I may not like the book or may want to do something else. I feel restless and dissatisfied, and soon C begins to feel the same. She can't fix her mind on what she is reading, puts down the book, goes to the piano but can't play, starts a letter but does not finish it, etc. This is what I call an involuntary influence. In this case I do not have the power to "come" or to make C do the thing I want to do, in fact, perhaps I do not know what I want to do myself, but my state of mind makes her nervous and upset. As an example of involuntary influence I will take the following incident, as it is fresh in my memory. A few days ago Dr. Putnam kindly allowed C to see a patient of his who is suffering from a form of hysteria. She could not put her feet down flat on the floor, but turned her toes up and tried to walk on her heels and the sides of her feet, and as she walked she trembled all over and breathed irregularly.* I was much interested in the matter, and after we got home kept wondering how the girl managed to walk that way — it seemed so difficult. There was in my mind a picture of the girl with her toes turned up, trembling and breathing hard; I was imagining how it would seem to walk that way and to tremble all over, etc. I was not paying

*This was a case of hysterical astasia-abasia of a peculiar type. (Ed.)

any attention to C's train of thought, being absorbed in my own, and did not consider at all how my thoughts might affect her until I became aware that she was trembling from head to foot, that her toes were all curled up, and that she could hardly keep her feet flat on the floor. She was in great distress of mind, as she thought her condition was caused by her extreme suggestibility, and that she must be very ill to be so easily affected. She was so much disturbed that she telephoned Dr. Prince, asking him to help her to steady herself. I did not intend to produce such an effect. It would seem plain that my train of thought influenced her.

At another time C was asked to go for a long automobile ride and dine in the country, coming home in the evening. I was very anxious to go, but I had promised Dr. Prince not to interfere with C. I did not try to "come," but I could not help *wanting* to go, and I thought to myself, "O! I wish she would go." C declined at first, as I knew she would, but as my longing increased she began to waver, hesitated, and finally said she would go. She felt that she ought not to go, that it was better not to accept such invitations, and hardly knew why she should have changed her mind. She felt provoked with herself about it, but as she changed to me as an alternating personality soon after we started, it was all right.

C once had a visual hallucination of Dr. Prince, because I was thinking of him. She was thinking of entirely different matters, but I was thinking that if it were not for Dr. Prince I might, perhaps, stay all the time, and was wondering why it was that I did not go away somewhere; why it was that I felt bound to keep C's appointments with him, etc. As I was thinking all this C suddenly saw Dr. Prince standing before her. He was so real that she spoke his name, saying, "Why, Dr. Prince!" She was not asleep, but was lying in bed looking at the fire when she had this hallucination. She knew it was a vision, but it was very distinct.

I one day wrote something in the diary, which has been kept by all of us, which A did not understand, and she took the book to Dr. Prince. I did not care to have him read what I wrote in my diary, and so that night I wrote a note to A, saying that I was going to put the diary where she could

not find it and that she should never see it again. I did not, however, do so, but left it in the drawer where it was always kept. A found this note from me in the morning and went at once to see if the diary was gone. It was right there, but she could not see it; she took it in her hand several times in searching through the drawer but could not see it and did not do so for a week or more. When she did see it she could not understand how it came to be there and thought I must have "come" in the night and put it back. She wrote it so in the diary at the time. A writes, Sept. 19, 1907: "It is the strangest thing about this diary. I have not been able to find it for a week or more and I know it was not in that drawer last night, but I have been myself all day and how could B have put it back again? I cannot understand it at all — perhaps she came in the night." A had seen Dr. Prince that day and I suppose that is why she could see the diary when she came home.

DREAMS

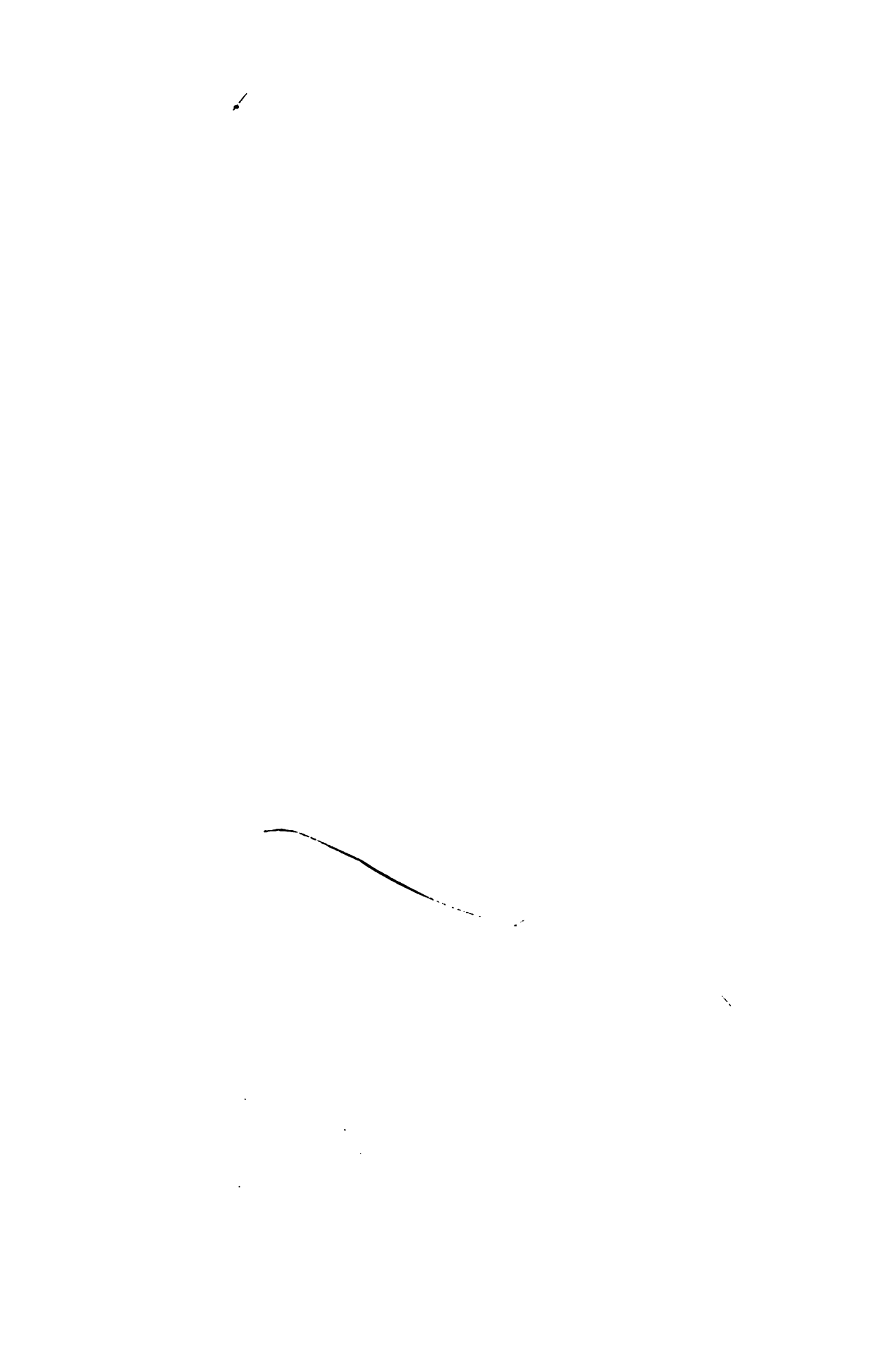
Though C does not remember her dreams when she is awake she feels their influence, especially if it is a depressing one. She dreamed a few nights ago of a very distressing event which really occurred several years ago, and which gave her an intense emotional shock. In the dream she lived over again all the emotion she experienced at the time, all the feeling of horror, sorrow, fear, and self-reproach; also the physical sensation of nausea and headache which followed the shock. When she woke she had no remembrance of her dream, but she felt the depression, the headache, and the nausea.

Last night she had a dream which affected her in the same way. She dreamed she was standing on the top of a very high mountain where she could see all the country for miles around. She was alone and the wind was blowing her hair and dress. It was at sunset, and the sky was filled with clouds which took various shapes and were colored by the setting sun. The upper part of the sky was filled with pictures which were framed in small white clouds touched with gold on the edges where they curled over. Some were landscapes, some were portraits. One portrait was of her

mother, very, very beautiful — and all were in colors. Below these pictures were flowers of every kind and description — rose gardens, old-fashioned gardens, wreaths, single flowers— a perfect mass of color. Above all this there was one cloud which had no color and no particular shape, but which attracted her attention more than the rest; she was fascinated by it and watched it. The sun went down and all the pictures vanished, but this one cloud remained and took the shape of a man — Mr.—— (her husband). She reached her hands to him and said, " Oh, speak to me," but he looked at her very sorrowfully and turned away. Then she had that same feeling of nausea, headache, and weariness, and covered her eyes. When she looked again it was not her husband, but Dr. Prince, and she called to him and said, " Dr. Prince, if *you* do not speak to me I shall throw myself down the mountain," and Dr. Prince stretched out his hand and looked very funny, and he said: " If all the world were apple pie and all the sea were ink, what *would* we do for cocktails." And C said, " Dr. Prince, you are perfectly horrid." Then she woke up, but she felt ill, just as she did in the dream, and when she saw Dr. Prince that morning she told him she felt very ill. Now all that C* remembers of that dream is of standing on the mountain with the wind blowing her hair and dress, and of seeing her husband and Dr. Prince. She does not remember anything else. I was awake when she dreamed this dream, for I know what was going on in the house and C does not. She did not hear the maid go downstairs or any of the sounds in the house. Her dreams are usually depressing though occasionally they are amusing. C sometimes remembers the main features of her dreams but none of the details.†

*This is correct. (C.)

†C has been examined on numerous occasions for memory of dreams, and it has been found that she rarely remembers them, though they are recovered in hypnosis. The persistence of headache, nausea, and depression following a dream has been frequently noted and removed by a simple suggestion. (Ed.)



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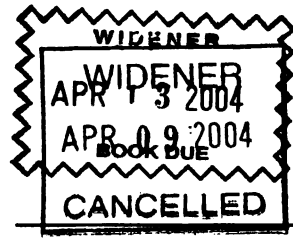

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